







THE
MISSIONARY MAGAZINE
 AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

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WEST INDIES.

THE BLIND NEGRO OF BERBICE.



The Missionaries among the negroes in the West Indies have frequently spoken with pleasure of the goodness of the Lord to a number of those who are afflicted with one of the greatest physical privations that can be suffered in the present life—the loss of sight. Mr.

Wray, of Berbice, mentioned, some time ago, Mrs. Wray's being affected to tears, on beholding a young negress leading her blind and aged mother from the plantation to the Mission-house, and requesting that she might be instructed in the way of salvation; and, in a more recent communication, Mr. Howe, the Missionary at Hanover Chapel, in the same colony, observes, "I was delighted on Sunday morning to see a fine young Creole, leading by the hand an old blind African to the house of God; he had led him for more than six miles up the coast; the road being bad, the old man had a long stick in one hand to help him on. It is not to see the chapel or minister that he comes, for he is blind, but to have the eyes of his mind enlightened by that true light which came down from heaven. Illustrations of this kind pass under my notice every Sunday in Hanover Chapel. 'The eyes of the blind are opened, the ears of the deaf are unstopped, the lame man leaps as a hart, and the tongue of the dumb sings.' 'The lepers are cleansed, and the poor have the Gospel preached unto them.'" Speaking of the people of his charge, and the fruits of his labour, the same Missionary, writing at the close of last year, mentions the following pleasing circumstances:—

The members of my church have not been selected from the higher ranks in life; but they are poor negroes whom God has chosen, and made members of his church militant, and heirs of eternal glory, and who will be my "joy and crown of rejoicing at the coming of the Lord Jesus Christ." I am happy to say, that my church has been hitherto blessed with abundant prosperity—my people are united, and walk in love—they are, indeed, zealous for the honour of Christ, and neglect no opportunity that presents itself of promoting the interest of the Redeemer's Kingdom in the instruction of their fellow-men. They frequently walk four or six miles of an evening to instruct others in the things of Christ.

It is truly encouraging to see young people come forward, having first given themselves to Christ, to unite themselves with his church and people. In December I received, with three others, a fine youth to church fellowship. When in conversation with him, I was not more delighted than astonished at the manner in which he expressed his wishes to unite himself with the church. He had the deepest convictions of his own unworthiness in the sight of God, and clear views of the way of salvation. When I asked him whether it was because he saw his mother, and brother, and friends, come to the Lord's table, that he wished also to come, he answered with much apparent feeling, "Oh, no, massa, it is because I love the Lord Jesus Christ, and wish to remember what he has done for my salvation. I feel that I am not my own, but His who died for me, and wish to give myself to Him."

INSTANCE OF CHRISTIAN FORBEARANCE.

—The negroes are persons of quick understanding and strong feelings, and sometimes, by the ardour of their passions, they bring themselves into great trouble; but when their minds are brought under the influence of the Gospel, we see, not unfrequently, the exercise of great forbearance. A striking illustration of this has just fallen under my notice. A negro was going from his house to see his wife in the hos-

pital; on his way he was met by a quarrelsome man, who began to abuse and afterwards to beat him in the most shameful manner. The injured negro, as soon as possible, made his escape, and went direct to the house of his teacher to inform him what had taken place. When the teacher saw the blood streaming down his face, he said to the injured negro, "And he do you all that bad, and you not strike him back!" The negro replied, "Oh, no! I no put finger on him; I think it best to come to you." The teacher, astonished at his forbearance, said, "Well, my brother, come in; may God bless you for that. You fulfil the commandment for true, and return not evil for evil." It certainly must have required the exercise of great forbearance to receive such unprovoked abuse without retaliation, especially from a negro.

INSTANCES OF HONESTY.—As the negroes are sometimes charged with dishonesty, I cannot conclude this letter without giving you one or two illustrations of the existence and exercise of the principles of Christian honesty.

A short time ago a negro came to me to change him a three-joe paper: being very much engaged at the time, I gave him a 'joe's worth of change too much. The next Sabbath the negro came to me, and said, "Massa, when I reach home I count over the change you give me last Sabbath, and find one joe too much—I bring it back to you."

The last Sabbath a young negro came to me, and said, "Massa, last time you gave me six guilders ten stivers, for five guilders ten—I bring you one guilder back."

Whatever may have been the character of the negro in a state of slavery, it is clear to me, from these and other circumstances which have passed under my notice, that the principles of honesty have a place in the negro's heart, and an influence on the negro's conduct. There may be excep-

SOUTH SEAS.

STATE OF THE NATIVE CHURCHES AT TAHITI.

BY THE REV. HENRY NOTT.

In the *Missionary Magazine* for July, the friends of the Society were informed of the arrival of Mr. Nott, who had returned to this country after the labour of forty eventful years in the South Sea Islands, during which he had witnessed, and been a chief instrument in effecting, by the blessing of the Most High, one of the most marvellous and important changes that any nation can experience—the abandonment of Idolatry, and the adoption of the Christian faith. The following extract is from a communication addressed, by this devoted servant of Christ, to the Directors of the Society, since his arrival in England, and will be perused, we are assured, with grateful satisfaction.

On the 20th of February, 1836, I embarked, with Mrs. Nott, on board the French brig *Courier*, bound for Bordeaux, and anchored off that city on the 5th of June, having been only three months and a half at sea. At the Quarterly Meeting of the brethren in Tahiti, in September, 1835, I informed them, that by the time of our next meeting, which would be in the following December, I hoped to lay before them the whole of the Scriptures in the Tahitian language. This information produced no small joy among them. We met in December last, and I was then enabled to state that the Scriptures were finished. This excited in their minds, as also in my own, gratitude to God for his supporting goodness, in sparing my life, and enabling me to finish what I had, with long and unremitting endeavours, laboured to accomplish. It now appeared to the brethren very desirable that the Scriptures should be printed in England, by the aid of the British and Foreign Bible Society. The work was felt to be too great for us to attempt. Detached portions of Scripture, as a single Gospel, or a single book, a spelling-book, or a tract, might be accomplished; but the entire volume of Divine Revelation could at best only be done in a very inferior manner, and by a process so slow as to occasion a most undesirable delay. The brethren were very apprehensive of the risk I should incur in another voyage round Cape Horn, and though they did not doubt that the change of air would tend to restore my exhausted energy and health; yet, they rather hoped than believed, that I should reach my native country in such a state of health as to be instrumental in forwarding the printing of the Bible for the poor Tahitians. This was my hope; the thought of it cheered and animated my spirit in the prospect of dangers, and the uncertainty as to how I might bear the voyage. By the good hand of God upon us we have arrived at the land of our fathers, in improved health, and have found that the Lord has been better to us than all our fears.

“You will naturally be anxious to know in what circumstances I left the brethren, and the people of my charge; and it is with

devout gratitude to the Father of mercies I inform you, that it is long since the spiritual state of the people, among whom I laboured, was so encouraging as when I left. The Lord has put his hand a second time to the cause, and has revived his work in the midst of the years. We received, with much encouragement, the assurance of your affectionate sympathy with us in the trials to which our churches were exposed, from the improper conduct of some, once numbered among their members, from the occurrence of war, and the shameful importation of ardent spirits. But it will be gratifying to you to know, that when the irregularities produced by these causes, especially by the latter, were greatest, the mass of the people were in sobriety and peace, and a large majority of the members of the churches, with perhaps only one exception, remained stedfast in the faith, and order, and purity of the Gospel.

At my own station, Papaoa, in the close of the summer of 1835, several, among those who seemed neither to fear God nor regard man, came forward, expressing repentance toward God, and faith in our Lord Jesus Christ. These persons belonged to two different classes. Some were among those who had never made more than a nominal profession of Christianity, by abandoning idolatry, and joining in public Christian worship, and other outward observances. They had never given evidence of personal concern on the subject of religion; but had rather, without much consideration, followed the stream when the nation, as such, adopted the Christian faith; they had never been baptized. Others were among those who had been baptized in their infancy, as children of church members, but had never been convinced of sin, or of their need of a Redeemer to save them from the wrath to come. Both these classes, about the time above referred to, appeared under deep conviction of the necessity of personal attention to the state of their souls; and were exceedingly importunate to be numbered with the people of the Lord. They were not, however, importunate in any rude or vain-confident manner, but wished to pursue any course that might be deemed

most conducive to the attainment of the object of their desire. To these two classes of persons a third might be added, which seemed under deep religious impressions, viz., those who, though they had been admitted to the church, had, on account of improper conduct, been separated from its fellowship. Many persons of this description applied to me with all the importunity of men in good earnest to obtain that salvation which is in Christ Jesus with eternal glory. At first they used to come in small parties, two, four, or six at a time. At our quarterly meeting at Papeite, which took place in December, 1835, the brethren inquired into the truth of the reports which they had heard on this subject, and being answered in the affirmative, we rejoiced together on account of what the Lord appeared to be doing in behalf of the poor people—we thanked God and took courage. But when, after the meeting, we returned to our respective stations, the number of those persons who professed to be seeking salvation by the blood of Christ increased greatly, and they came in companies of ten, twenty, and thirty at a time, asking the way to Zion with their faces thitherward. These would give me no rest, but pressed me with importunity at all times in the day, morning, noon, and night; and often, after I had been spending a considerable time with them, instructing, exhorting, examining them preparatory to baptism, and communion with the church, they would still follow me home, as if unwilling to attend to any other subject. I held the meetings with these inquirers in the chapel, and many of the members of the church were accustomed to attend. On these occasions, the latter could not refrain from the expression of their surprise at the great work which God was doing among them. These people, they said, were many of them wild men and women from the mountains, and had only now become tame and tractable, and behold they are seeking salvation through the blood of the Lamb! On these occasions it often gave me unspeakable pleasure to see many of the poor old members of the church creep along the beach with tottering steps, and leaning on a staff, as they approached the chapel to which they came, that they might be present to hear the instruction given to those over whom they had often wept, and prayed in secret and in public, who were now turning to the Lord. On inquiring of them what was their reason for coming, as the instructions given were generally a repetition of what had been formerly given to themselves, they said that God had answered their prayers, by fulfilling that passage of Scripture which I had formerly preached from, “Compel them to come in, that my

house may be filled.” God was now filling his house with these poor outcasts, who were not a people, but are now the people of God. “And now we entreat you to persevere in exhorting and warning them to flee from the wrath to come. Tell them, as you are telling them, to stand aside, every one of them who are on the Lord’s side, by tens, by twenties, and by hundreds, and let them seek with earnestness and sincerity, that they may be enrolled among the people of God. Tell them not to spend either their time or their labour for that which is not bread, or to give to the things of time that attention which is only due to the things of eternity. Do not keep them too long out of the church; you will find them more intelligent than in former years, when you were instructing us and receiving us into the church. They can read and write too, and understand the different catechisms very well. These they learned long ago, but being deceived by the devil they have neglected their books; now they apply to you to be instructed and received into the church, and we hope you will not delay their admittance too long.”

Previous to this period, the minds of several of the brethren, including myself, were very powerfully impressed with the vastness and importance of the things of eternity. I never felt satisfied in leaving the chapel, unless fully convinced that I had, in dependence on the Divine blessing, used my utmost endeavours to persuade men to fly from impending vengeance. I did not feel satisfied unless I had made them feel my words as well as hear them. Others of the Missionaries have expressed themselves in similar language, and have spoken of the impressive urgency and importunity which the Lord had enabled them to use with their people. Thus we were enabled to reprove, rebuke, exhort, with all long suffering and doctrine; willing to bear all things, to endure all things for the elect’s sake, that they might obtain the salvation, which is in Christ Jesus, with eternal glory.

After our last quarterly meeting at Papeite, in December, 1835, and a few weeks before my embarkation in the “*Courier*,” I made it known to the people that I was about to leave them and go to England, in order to forward the printing of the Scriptures in their own language, which I hoped would be effected by the Bible Society, and the copies well bound and forwarded to them. They desired to know why I could not send the copy of the Scriptures to England, to be printed there and sent out to them, without going myself. To get the word of God printed, they said, was a very good thing, but could it not be done without my leaving them? I was not only their

teacher, but their spiritual father, and the guide or teacher of the Royal Family also; and how could they do without me? No other could act towards them as I had done. I told them I hoped and believed they would be mistaken in that case; that the Missionaries remaining had the same affection and regard for them as I had; that from those to whose care they would be committed, I hoped and believed they would meet with the same kind attention as from myself. That to get the Scriptures printed seemed now to devolve upon me, in an especial manner, after I had, in great weakness and affliction, spent so many years in translating them; and as this could not be done on the spot I could not do otherwise than remove to a place where it could be done in the least possible time, and with the greatest advantage, and that place was England. I also reminded them of my present weak and enfeebled state, and asked them how long they thought it was likely I could survive among them; and if they thought that period was likely to be very short, then would they prefer that my little remaining strength should be devoted to promoting the purity of the Scriptures, rather than upon any other object; and especially if it should please God to render the sea air beneficial to the restoration of my health. From these considerations they seemed to acquiesce, though with great reluctance, to my removal.

About a fortnight before I left the island her majesty Pomare and her husband, and her mother, and a number of her attendants, came and requested to be admitted into the fellowship of the church. She was desired with her husband to write to me, and let me know their feelings and views, and the reasons why they wished to be united with the people of God; but her mother and others

were requested to come on the days appointed for meeting the rest of the candidates. After the party had returned home the queen and her husband wrote to me, and informed me of their views and desires to become members of the church. After the letter, which the queen wrote to myself, and one which she wrote also to the deacons of the church, had been read and considered, she was, with her husband, received among us, with the entire concurrence of the whole church, and united with us in partaking of the ordinance at the Lord's table on the following Sabbath.

Never had it been my privilege to admit, in so short a time, to the fellowship of the church, so many of whom I entertained such favourable hopes, for never were the prospects of my station more encouraging. Such was the state of things among the natives at Papaoa when I left them. The islands were all in peace, though there were political questions pending at the time, which may occasion them some trouble.

The churches at the various stations of the brethren, I believe, are on the increase, especially at Mr. Davies's station at Papara. Mr. Davies mentioned that a strong and extending attention to the great truths of salvation had taken place at his station, similar to that witnessed at my own. May the Lord in mercy strengthen his hands, and encourage the hearts of my brethren the Missionaries. May they continue to preach the truth, and preach the truth in love; and may the next information you receive, confirm, and add fresh evidence to what I have now stated of the blessing of the Lord resting on their labours.

I remain, dear brethren,

Very faithfully, yours,

HENRY NOTT.

CHINA.

ATTEMPT TO PENETRATE THE COUNTRY BY THE MIN RIVER.

In May, 1835, a spirited attempt was made by J. G. Gordon, Esq. Secretary to the "Cutta Tea Committee," in company with the Rev. Messrs. Gutzlaff and Stevens, to ascend the Min River, the entrance to which is in lat. $26^{\circ} 6' N$. lon. $119^{\circ} 55'$, for the purpose of penetrating to the celebrated Bohea or Woee Hills, where are situated the tea plantations of the Fuh Keen Province of China. Of this excursion the *Asiatic Journal* for last June contains an account, furnished by Mr. Gordon himself, from which the following particulars are selected.

On the 7th of May, 1835, Mr. Gordon and his friends disembarked from the ship *Governor Findlay*, and proceeded in a boat up the western branch of the Min River; but having lost their course in the mazes of its numerous streams, were soon involved in the most perplexing uncertainty as to their right direction. With considerable difficulty they reached Fuh-Chow-foo, where they were surrounded by government war-boats, and where the strong opposing current in the river obliged them soon to cast anchor, when the Chinese, by great exertion, passed some distance above them on the stream.

The voyagers now began to apprehend resistance, and their suspicions were strengthened when a Kwan-foo came alongside, bearing in his hands some loose papers, which, having no

appearance of an official communication, Mr. Gutzlaff, on whose attention they were urged, refused to notice. After nightfall, the people of the villages, amongst whom there appeared every desire to act a friendly part, brought the adventurous party bamboos for pulling, and other supplies. The wind was lulled, and during the night they heard much beating of gongs, firing of arms, and cheering among the war-boats.

In the morning, fresh attempts were made to deliver messages in writing, as if from the authorities. One of these papers, brought by a simple-looking peasant boy, was read by Mr. Gutzlaff; it stated, "That multitudes of officers, with an army of 9000 men, were drawn up close by, and that there were tens of thousands of soldiers further on." This, being palpably a gross exaggeration, was otherwise deemed of no importance than that it indicated a disposition to impede the further advance of Mr. Gordon and his companions. They now resolved to prosecute their undertaking, except prevented by actual force, and again got under weigh, with all their canvass spread to the rising breeze; but had not proceeded far upon their way, when a dangerous and continued discharge of fire-arms, by which one of their men was wounded, warned them to desist, and they finally put about with the intention of returning to Fuh-Chow. During the night they again lost their course, the tide fell, and at day-light they found that the boat had run upon a bank, and now lay at a distance of sixty yards from the water. The inhabitants, who collected on the spot, were friendly, and brought fish and other provisions for sale, but in the course of the morning a number of soldiers, headed by an officer, scrambled into the boat and disturbed the party while at breakfast. Mr. Gutzlaff told them to retire; but they persisted in keeping possession of the boat until the sailors obliged them to withdraw.

When the tide again rose, the boat regained the main channel, and, escorted by a numerous fleet of Chinese war-junks, reached Mingan on the 13th of May; passed the Forts at the Bogue, whence a salute was fired, and in the afternoon of the same day got on board the ship from which they had started.

A petition was immediately forwarded to the viceroy, praying for an inquiry into the conduct of the persons who had fired on them in the river, complaining of the fierce and wanton attack thus made upon their lives, and demanding reparation. Much delay ensued; the application was answered in an unmanly and evasive manner; and up to the 17th of May, at which time the *Findlay* removed from the Min River into the outer bay, no redress had been obtained.

Mr. Gordon had hoped to penetrate at least 200 miles into the country, and to spend several weeks there, in making observations on the cultivation and preparation of the tea-plant. The enterprise, as regards this design, must consequently be considered as unsuccessful; but in a visit to the Ankoj Tea Hills, accomplished some time before and with similar purposes, this gentleman collected many additional facts, in connexion with a subject which, although interesting, is as yet comparatively but little known. Our readers will therefore be gratified by a description, from so authentic a source, of this valuable shrub as it appears in the field. Mr. Gordon writes:—

"We got up at day-break, and proceeded to visit the spot where the plants were cultivated. We were much struck with the variety of the appearance of the plants; some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also thickly covered with leaves, but these were very small, scarcely above three-fourths of an inch long. In the same bed were other plants with stems four feet high, far less branchy, and with leaves from one and a half to two inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about four and a half feet; and the plants seemed to average about two feet in diameter. Though the ground was not terraced, it was formed into beds that were partly levelled. These were perfectly well dressed as in garden cultivation, and each little plantation was surrounded by a low stone fence, and a trench. There was no shade, but the places selected for the cultivation were generally in

the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the height of the highest plantations we visited to be about 700 feet above the plain, but those we saw at half that height, and even less, appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery, where the plants were growing to the height of four or five inches, as closely set as they could stand: from which I conceive that the plant requires absolutely a free soil, not wet or clayey, but of a texture that will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold."

PHYSICAL BEAUTY OF THE COUNTRY.

Of the attempt to advance into the interior of China by the Min River, Mr. Stevens has also given an animated and graphical account; noticing some circumstances which Mr. Gordon left untouched. After adverting to the opposition encountered by the party in advancing up the river, Mr. Stevens offers some remarks on the picturesque character of the scenery through which it flows.

"The tract of country," he observes, "through which this excursion led us, independent of all other considerations, is one of great interest and beauty. 'The river Min, though in magnitude it may seem but insignificant in comparison with several of the vast rivers of Asia and China, yet in real utility and commercial importance will contest the palm with any of them.' It drains the waters of the province from the parallels of 28 degrees to 25 degrees 30 minutes north; and in longitude extends through the whole breadth of Fukkeen. Its northern branch, rising in the province of Chekeang, passes southward through the very centre of the Wooc hills, joins the two western branches at the city of Yenping foo, from whence, pursuing a south-east direction, it reaches the ocean, after a course of above 300 miles. Besides the capital, Fubchow, there stands on this river and its branches three cities of the foo order, and twenty-two of the heen, in all, twenty-six walled towns. Bold, high, and romantic hills give a uniform, yet ever-varying aspect to the country; but it partakes so much of the mountainous character, that it may be truly said, beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads; here and there a labourer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have mine eyes seen so varied and lovely, and at the same time, so extensive, a tract, as the valley of the Min. Neither did we in any instance receive unkind treatment from the people, nor, except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And as the result is, it is perfectly gratifying to know that, among the friendly people, were left several hundred volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away."

PRACTICABILITY OF ENTERING THE COUNTRY.

"The result of this expedition, taken in connexion with the transactions of last summer in the river of Canton, will go to prove

that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and the repairing of old forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the imperial officers in the interior, forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness when once attached to the intruder equally allows no hope of escaping from them. If the Chinese costume were adopted, this might prolong the time of detection, but would much more diminish personal safety after such a discovery. But this prevalent feeling of suspicion is not of much consequence to the merchant, who only proposes to send his vessels into the outer harbour for the sake of trade. The disposition of the people was sufficiently manifested by their readiness to seize opportunities of intercourse, and especially of trade, with us. More than once were we importuned by the villagers among whom we went on shore after our return, to drive away the fleet that was stationed to guard us. Nor need this feeling retard the zeal of the missionary, before whom lies a well inhabited sea-coast of many hundred miles, to much of which access may be had in the way of transient visits at least, and where live a numerous body of our fellow-men, ready to receive from our hands religious books. The evidences of this readiness we constantly found in this short excursion."

DISTRIBUTION OF BOOKS.

"The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give

me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighbourhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. Through the kindness of Captain M'Kay, during three successive days we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant. As we approached, many inhabitants assembled in front of an idol temple to receive them from my hand. They then led the way through their village, and as I passed through the narrow streets, I left a book at each door. They were eagerly but properly received, and when all were gone, I was invited to enter a house and take some refreshment. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet-tracts to the by-standers. The beautiful island of Hookeang we visited on the third day with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desire of the people. More than once when giving

away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favourite narcotic; and it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing entreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified. The excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who during that time have heard or read of the Gospel, it would indeed be strange that not one inquirer should be found, who was moved by better motives, and by truly religious feelings. I do not therefore mean to exclude the opinion that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

"To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion. While the coast is accessible to them who minister to their depraved appetites, it is not right that the field should be given up to that traffic."

CHINESE MAXIMS.

TRANSLATED BY THE REV. SAMUEL KIDD.

The maxims of the Chinese are founded on customs which have swayed their minds for many ages, or on those obvious principles of human nature, to which all nations, partially civilized, would subscribe, who are not favoured with Divine Revelation; and hence the general similitude between the proverbs of different Oriental nations. The following sentiments are extracted from Chinese authors, and although not unimportant, yet require to be circumscribed in their influence within the limits of Divine truth.

“ Human beings are dependant on the conduct of heaven, as a ship on the mariner who guides the helm.”

The ideas entertained by Chinese, on the subject of God's decrees, are similar to those of Mahommedans, who discourage the use of means, lest they should offend God and thwart his purposes ; they have not attained to the beauty of inspired wisdom, which represents the council of heaven in perfect harmony with human instrumentality.

“ Good fortune is a reward to virtuous men, but a punishment to the wicked.”

This notion, in connexion with the preceding sentiment, would seem to involve an acknowledgment of righteous retribution even on earth, and still the Chinese only attach to such opinions the idea of fatalism inherent in human conduct, which brings with it its own reward.

“ Life may be extinguished, but an honourable reputation can never perish.”

“ Integrity is more to be relied on than any deposit.”

“ Good men cherish mutual fellowship, but the principles of bad men tend to alienate them from each other.”

Difference between theory and practice is no where more strongly marked than in the contrast which subsists between the conduct and professed principles of the Chinese. A stranger must not judge of them from their avowed preferences, but from a careful analysis of their actions, as the only sure mode of testing their principles.

“ A diamond cannot be polished without labour, and a man who would be perfect must pass through tribulation,” (literally, “ grinding.”)

The perfect man of the sages is one who attains to the supposed blamelessness and virtue of his original nature, which cannot be acquired without strenuous exertion and much self-denial. After all human efforts, man, on this system, must not expect to be in a more favourable moral or spiritual state than that in which he was born. Alas ! how far from the truth and from righteousness must they be who have no other hope.

“ A fallen tree affords no shade.”

“ An elephant's tooth is not found in the mouth of a mouse.”

By these adages is set forth the folly of vain pursuits and speculations. Circumstances must, to a great extent, be our guide, and we ought to regulate our anticipations by our means and prospects.

“ A good man will not dwell in a bad neighbourhood, for fear of being overpowered by its contaminating influences.”

The salutary operation of this maxim was illustrated in the education of Mencius, by his mother, whose husband, though ranked amongst the literate, was not celebrated either for talent or virtue. He is therefore passed over in silence by Chinese writers, and his wife, on whom the care of her son's education devolved, is praised as a prudent clever woman, whose parental solicitude and vigilance were worthy of devout imitation by heads of families. It is said, she changed her residence three times for the sake of her son. In the first instance she lived in the vicinity of a slaughterhouse, where, from the interest Mencius appeared to take in its scenes, by reacting them at home, she became afraid his feelings would get depraved, and his sensibilities blunted, and therefore removed. Her next habitation was near a burial place. Here her anxieties were aroused anew, by perceiving the object of her care interest himself in representing the attitudes of the mourners, who came at stated seasons to weep over the tombs and offer sacrifices to the manes of their deceased relations, whose boyish practices she feared might habituate him to treat with levity the sacred and solemn acts of ancestral worship. But in her third residence her fears were set at rest, for she fixed her dwelling opposite to a school, where Mencius, observing that the pupils were instructed in polite literature, commenced a repetition of what he saw abroad. His mother was greatly delighted, and now thought her toil would be repaid ; nor was she disappointed ; for her son being sent to school was so successful that eventually he became one of China's most distinguished philosophers, second only to Confucius. Mencius lived about 350 years before Christ.

EAST INDIES.

ABANDONMENT OF THE IDOLS AT A HINDU FESTIVAL.

Tidings from India continue to furnish most decisive evidence of the fact, that the objects of idolatrous worship in that country have lost their hold on the affections of the people ; that the irgorgeous and imposing festivals cease to inspire the ardour that formerly brought together the many thousands of eager and enthusiastic worshippers, who crowded to the places at which they were celebrated ; that coercion is now necessary to keep up even the debasing and foolish pageants by which the observances are distinguished, and that

the idols, if left to the spontaneous support of the people, would soon perish from under the heavens. Among the accounts of this kind, the following has been recently received from the Missionaries at Bellary, in the Madras Presidency.

In April, 1835, Mr. Paine, accompanied by S. Flavel, the native pastor of the Tamul Church at Bellary, and Burder, the native reader, visited Humpee, standing on the site of the ancient and renowned city of Bisnaghur. The attendance at the festival, which is celebrated in honour of the Hindu deity Pompapatii, was large, probably 50,000, though, in former years, the Missionaries have seen upwards of 100,000 at the same place. On the great day of the festival, viz. the day of the full moon, the multitudes were assembled to draw the two immense cars in which the objects of their veneration are deposited. These cars are ponderous fabrics of wood, one of them being about 200 feet high, raised on wheels 14 feet in diameter; 1000 people have been counted dragging one of them along. On this occasion, when as many as could be obtained were about to commence their labour, a violent storm, attended with torrents of rain, burst from the heavens; the multitude made a simultaneous rush to places of shelter; the gods were deserted and left to suffer the fury of the elements almost in solitude. The rain being very heavy, and the soil somewhat loose, the wheels of the larger car sunk so far into the ground as to render it impossible on that day to move it from the spot at which it had been forsaken by the votaries of the idols it conveyed. Attempts were made on the succeeding day to draw it, but to little purpose. The smaller car was drawn by the Brahmins, who united their energies for that purpose. The populace manifested far less zeal in their endeavours, and, with all the stimulants which were employed to excite them to vigorous effort, the large car was not moved many yards. Messengers were therefore dispatched to the Anagoondy Rajah, who resides in the neighbourhood, inviting his aid on behalf of the divinity. He obeyed the summons, and hastened to the ground, accompanied by his retinue. The whole force in the place was now combined; immense levers were applied to the wheels of the car, and the strength of the elephant also employed to move the huge vehicle from its place. Clapping of hands, acclamations of female spectators, and the discharge of fire-arms, soon announced its motion, but it was advanced with great difficulty a few yards, when the efforts of the people relaxed; and the exhausted strength of the few who were zealous in the cause, obliged them to desist from the task.

How the car should be returned to its proper place was the object of anxiety on the part of the Brahmins, as the na-

tives from a distance were beginning to retire. Humpee is situated in a deep and beautiful valley, exhibiting the most luxuriant and picturesque appearance, and surrounded by lofty rocks of singularly fantastic shapes. The river Toombudra flows through the centre of the valley, and adds greatly to its fertility and the richness of its scenery. The avenues to the valley were now closed, and none were allowed to leave it until the idol should be returned to the temple. Necessity now supplied a motive to exertion which idolatrous zeal could not furnish: it united the efforts of the multitudes, and with labour and difficulty they conveyed the idol to her shrine.

No illustration could more strikingly display the delusion of the worshippers of these deities than the events which occurred during this festival, and they were employed for the conviction of the judgments of the people; in some instances it was evident with considerable success. Several confessed that signs of the downfall of their system were beginning to appear, and that it would not be long before car-festivals would cease. It was remarked, that the car would not be drawn beyond the place where the Missionaries are usually stationed, and which is commonly called the Padre's Muntapah, a porch or shelter, occupied by the brethren. Some natives observed that this was a most ominous circumstance.

PLEASING INSTANCE OF THE POWER OF THE GOSPEL

BY THE REV. J. BILDERBECK.

In the month of June, another short tour was undertaken to a village called Vanethumullay, which is situated about seven miles to the south-west of Chittoor. Here a favourable opportunity presented itself of preaching the word. Thousands were congregated together to celebrate a car-festival held in honour of their god Vishnoo. One poor man here met with that balm for his wounded conscience, which he had elsewhere sought in vain. He was a farmer and an inhabitant of Vellore. He had, at some former period of his life struck his mother, and the sin lay heavily on his conscience. He called upon the gooroo, (religious teacher or spiritual guide, of his village,) to seek ease for his conscience and remission for his sins. The gooroo, a brahmin, who was on the eve of leaving for Vanethumullay, to assist at the feast, thought this a fit opportunity to profit on the poor man's feelings, and therefore proposed that he should carry his baggage after him to the place of the feast gratis, assuring him that the merit of this deed would expiate his guilt. The poor

farmer, anxious to relieve himself from the still heavier burden that lay upon his heart, cheerfully acceded to the proposal, and, on their way, received instructions from the Brahmin, to clean his brazen vessels after they should reach Vanethumullay. When they arrived at the place, the Brahmin took up his abode with his own people, the baggage-carrier put down his burden, and a place was pointed out to him on the piol in the front of the house. Seeing some brazen pots in the inner court of the house, he remembered the instructions he had received on the way, and entered the place with a view to have them cleaned; but his gooroo happening to be absent at the time, those of his clan, supposing the man to be taking undue liberties with the property, had him turned out of the house contemptuously. Upon the Brahmin's return he stated his grievances, and, instead of obtaining any redress, he was informed, that he had no further need of his services, and that he might now return home. This excited the farmer's surprise, and judging that those who are subject to so much irritation and injustice could not forgive sin,

he repaired himself to the temple to seek it. The place chosen to erect the banners of the cross was directly at the front of the enemies' citadel, the heathen temple; here the "rams' horns" were sounded, the gospel preached. The poor stranger, arrested in his course, stood still, and unable longer to contain his feelings, openly divulged his situation, related his whole history, and abandoning Vishnoo and the temple, fell in spirit at the feet of the Saviour, and exclaimed, "This is what I sought! this is what I want!" He wept,—he rejoiced! Afterwards, upon a tract being offered him, he took his little purse and said to the Missionary, "Here, Sir, is a double fanam, this is all I have," and when it was returned to him he said nearly as follows, "You see, Sir, our gooroos never act so, they not only take away all the money from us, but they also take us away from our earnings; for had I been now at Vellore, I might at least have obtained a single piece." Such, the Missionary remarks, is brahminical influence; such is the ignorance of the people; and the friends of true religion may add, such the need of the gospel.

HOME INTELLIGENCE.

To the Editor of the Missionary Magazine and Chronicle.

SIR,—As every thing connected with Missions and Missionary labour is to me a subject of peculiar interest, I hail with satisfaction the appearance of a Periodical, devoted entirely to such objects. If the following sentiments, elicited by an article in your July number, be deemed not alien from your plan, I shall thank you for their insertion, and may, as occasion offers, call the attention of your readers to other things connected with Christian Missions.

ALIIQUIS.

PAUCITY OF MISSIONARY LABOURERS.

There is in the present advanced stage of Missionary enterprise an anomaly, that I confess has often surprised me—the superabundance of ministers at home,* the want of Missionaries in foreign parts. I believe every Missionary Society has to complain of the want of a suitable supply of Missionaries to occupy new fields of labour that are opening to them, or to fill up the ranks for active service, when some devoted labourers have been removed by death, or compelled to leave their stations on account of ill health.

Now I must assume, what I believe will not be controverted, that if there had been more suitable labourers to offer themselves for Missionary work, they would soon have commanded the resources needful for their entering upon their destined fields of labour, and their continuance in the service; and that, by consequence, the Missionary cause would have been much further in advance than it now is. The Baptist Mission, the early history of which is so much identified with the life of Dr. Carey, proves that suitable men will generally secure the needful supplies.

Instances have been known, in which there have been ample funds collected for a definite object, and comparatively little good done, for want of a vigorous agency to employ them. But this state of things has passed away, and has been succeeded by the formation of Societies, who send out faithful men into fields of Missionary labour, who

* We apprehend the parts of the country are very few to which the opinion of our friend, in regard to a superabundance of ministers, is applicable, more particularly of ministers connected with those sections of the church, from which the Missionaries of the Society are supplied.—Ed.

feel, and I trust will yet feel, more and more, a mutual sympathy in each other's department of service.

The Christian Churches connected more immediately with the London Missionary Society, are this year called upon, to redeem a pledge of a far more important nature than that of raising a few additional thousand pounds, that of sending out fifty additional Missionaries, if they can be found,

Though I had not the high gratification of attending the London Meetings this year, nothing in their proceedings pleased me better, than the resolution that was passed to the effect, that fifty more Missionaries should be sent forth to the field of foreign labour this year.

I was glad to find this subject so ably and opportunely adverted to in the Missionary Magazine for July, by one who signs himself "A Friend," and who has, in this instance, approved himself a *true friend* to Missions. I would have young ministers, and others a little more advanced in years and experience, with all candidates for the ministry, ponder attentively one weighty sentence in the paper referred to—"Candidates for the ministry may have to learn that their call to that office, and their self-devotion to it, cannot be limited, *ad libitum*, to the service of the churches at home; and that the future invitation of their elder brethren in the ministry, on a conviction of their possessing the requisite qualifications to enter the Missionary field, is equally a part of the primary call."

Feeling, as I do, the most entire congeniality of sentiment with what is here expressed, I should say it would augur well for our divinity colleges, if a spirit of Missionary enterprise were to pervade those schools of the prophets. The subject of regret is, that so few men from those institutions have offered themselves for Missionary service. Young men of good constitutions, and whose other qualifications and endowments render them eligible for such an undertaking, should hold themselves prepared, and ready to go, to whatever part of the great vineyard their Lord and Master may call them.

On the same principle, it is desirable that ministers, who have held the pastoral relation, should be free to engage in Missionary labour. Such instances of Christian heroism, when they have occurred, which has been but rarely, have told well on the interests of Christianity, both at home and abroad. And it would have an admirable effect, if men of some standing in the ministry were willing to relinquish, at least for a limited time, their churches at home, for foreign labour. And the churches who could cheerfully resign their services for the benefit that might thus accrue to the interests of the Redeemer's kingdom would have no reason ultimately to regret the sacrifice they had made.

If Christians and Christian Churches were more spiritually healthful and vigorous, there can be no doubt that we should soon see, not only the coffers of Missionary Societies speedily replenished, but what is of still greater consequence, we should see the spirit of prayer greatly increasing, and multitudes of suitable agents coming forth to consecrate their talents to this noblest of all employments. We feel thankful for what has been done to enlighten the heathen world, and for the good reflex influence of Missionary enterprise on Christians at home. But never let us shut our eyes to the palpable fact, that, after all, the Church of God is only beginning to awake to its immense obligations.

July 6, 1836.

NOTICE.

Arrival of the Rev. Dr. Philip, the Rev. James Read, the Caffre Chief Tzatzoe, and Andries Stoffles, from the Kat River.

A Public Meeting of the friends of the London Missionary Society will be held in Exeter Hall, on Wednesday, the 10th of August, for the purpose of receiving communications from the Rev. Dr. Philip, the Caffre Chief, and the Hottentot, in reference to the state and prospects of the Society's Missions in South Africa.

The Chair will be taken at eleven o'clock precisely.

Admission by Tickets, to be had on application at the Mission-House.

ANNIVERSARY SERMONS.

(Continued from page 35.)

On Wednesday evening, May 11th, the Rev. George Redford, D.D., LL.D., of Worcester, preached at the Tabernacle, Moorfields, from Rev. xiv. 6. "*And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*"

The preacher commenced by a short ex-

planation of the symbolic language of the text, as in harmony with the predictions of the Old Testament, and perfection of the disclosures made in the New. Having observed that the universal propagation of the gospel was an event which all Christians deemed desirable, and that the expectation of it might be fully justified from the language of prophecy; he proceeded to state, that, he should not, however, avail himself on the present occasion, of any argument

from that source, but attempt to prove that Christianity deserves to be the universal religion of mankind, by starting from ground common to the believer and unbeliever. This argument the preacher commenced by a review of the moral condition of the world from the earliest ages, and by stating the admission of all parties, that a renovation of the world was highly desirable. He next proceeded to show that all human resources had failed to attain this end. Having thus cleared the way for the examination of those professions with which Christianity comes forward, he proceeded to exhibit its adaptation to mankind in a variety of particulars, in which it appeared entitled to pre-eminence over every other system. From this branch of the discussion he advanced to meet the objection of infidelity, derived from its limited propagation. Having disposed of this, he next reviewed the modern system of neology as a mitigated form of infidelity, tending to rob Christianity of its high authority, and to destroy our faith in its efficiency. Here the preacher combated, at considerable length, the notion that Christianity is a mere improvement attained by reason upon Judaism and Grecian theism, and having concluded this argument, he came to the application of the whole subject. He enumerated briefly those encouraging signs of the present times, which seem to indicate that the universal triumph of Christianity is at hand. He particularly pointed out the fact, that it is the only religion on the advance at the present moment—all others are waning before it—or if not, it is because they close every avenue against its approach. Upon these grounds he appealed to the whole church, to combine its resources of all kinds, to hasten the desired consummation—particularly pointing out the fact, that the Christian church possesses, at the present moment, all the means requisite to accomplish the desired and long-anticipated victory of the Gospel. He then concluded by calling upon his hearers to accept and consider the assurance, what both the providence and the word of God warranted, that the Gospel of Christ, having gone forth to so hopeful an extent, should no longer pause as to its high behest.

MANCHESTER.

ANNIVERSARY MEETING OF THE AUXILIARY MISSIONARY SOCIETY.

On June 19, and the three following days, was held in Manchester, the Anniversary of the East Lancashire Missionary Society. Sermons were preached on the Sabbath, by the Rev. John Leifchild, and the Rev. Henry Townley, of London; the Rev. John Ely, of Leeds, the Rev. Thomas Adkins, of Southampton, and the Rev. G.

Gogerly, Missionary from Calcutta; and the cause of Missions was so ably and successfully pleaded, that nearly 1,400*l.* was collected at the different places during the day. On Monday evening, the Public Meeting was held in Grosvenor-street Chapel, J. H. Heron, Esq., the Treasurer, in the Chair; when, after various powerful addresses had been delivered by the above-named gentlemen and some others, the contributions of the evening amounted to 1,176*l.* The Annual Sermon was preached by the Rev. J. Leifchild, in Mosley-street Chapel, on Tuesday evening: and a Public Breakfast was numerously attended on Wednesday morning, in Chapel-street School-room, Salford; on both which occasions, the Missionary spirit was so happily sustained, that all felt it good to be there; and the whole proceeds of this anniversary, though the exact returns have not yet been made, are expected to exceed 3,000*l.* But it is with peculiar pleasure we observe, that the devotional spirit and Christian zeal which eminently distinguished these meetings, were certainly equal to any thing of the kind ever experienced there; and that the happiest results are still anticipated, not only to the cause of Missions immediately concerned, but to the cause of religion in general.

IRELAND.

EXTRACT OF A LETTER FROM THE REV. R. KNILL.

This day week I breakfasted at the University, Dublin, with twenty divinity students. Prayer and praise filled the room, and at the close one of the students commended me to the Divine care in a most solemn and pathetic manner. After we rose from our knees and had wiped away our tears, one of them said:—"This must be commemorated by some lasting token of our love to the Missionary cause. I think we ought to support a boys' school in Travancore, to be called, '*Trinity College School.*'" It met with a burst of joy, and now there will be a link formed between the academic bowers of Trinity, and the Palmyra groves of Cape Comorin.

HANTS.

EXTRACT OF A LETTER FROM THE REV. JOHN WILLIAMS.

On returning to the Isle of Wight, as we were sailing down its beautiful coast, a young gentleman remarked to me upon its beauties, and said, that if the locality had admitted of the supposition, he should conclude that this was the paradise in which our first parents were placed. I replied that it was certainly very beautiful, but that there were many other parts of the world more so. He

said, "I presume, Sir, you have seen other parts." "Oh, yes!" I replied. He prosecuted his inquiries, to all of which I returned answers. It was raining on deck; the passengers, therefore, formed a circle around me, and one question followed another in such rapid succession, that we had, in fact, an interesting little Missionary Meeting in the cabin of the steam-boat.

On reaching the place of our disembarkation I gave away a few of our Penny Missionary Magazine, and informed the passengers who were leaving at that port, that I should deliver an address at seven o'clock, in the Independent Meeting-house, on the subject of Missions. They thanked me for the information, and several said that they had been so much interested in what they had heard, that they should avail themselves of the opportunity of hearing something more. Just before I arose to commence my address, a large party of my steam-boat companions entered. Thinking to afford them a greater degree of interest, I began by saying that it was not necessary for me on the present occasion to take a text; the remark of a young gentleman on board the steam-boat, as we were sailing down the coast, would afford me a very suitable one. His observations were upon the exquisite beauties of the lovely spot they inhabited; in listening to which, my mind began to reflect upon the beauties of other parts of the world, some of which I endeavoured to describe, and concluded, that altogether, this was a beautiful world. But we had to do that evening with its inhabitants; and, painful as it might be, we must turn from the natural beauties of our world, to meditate upon the moral deformity and spiritual degradation of its tenants. This introduction appeared to give additional interest to my fellow-travellers, who, at the conclusion of the service, expressed their great gratification, some of whom had evidently never heard of any thing of the kind before. By the largeness of the collection, we concluded, that these unknown friends had expressed the pleasure they felt by the liberality they evinced.

MEETING AT CHRISTCHURCH AND RINGWOOD.

The object, constitution, and proceedings of the London Missionary Society were brought before the religious public in this part of the county, at Meetings lately held in Christchurch and Ringwood.

On Lord's day, the 15th ult., the Rev. J. Williams, Missionary from the South Sea Islands, preached two sermons, in the Independent Chapel, Christchurch, and on Monday evening a public meeting was held in the same place, when the South West Hampshire Auxiliary Missionary Society was formed, embracing the Independent Con-

gregations of Christchurch, Ringwood, Ripley, and Throop. The Rev. D. Gunn presided, and after singing and prayer, the Chairman briefly stated particulars respecting the Parent Society, and explained the object of the meeting. The resolutions were proposed and seconded by the Rev. Messrs. Harris, Waldo, Williams, Locke, and Turquand, Baptist; and by Messrs. Sharpe, Welsh, Aldridge, &c. The Rev. D. Gunn was appointed President; Wm. Jice, Esq. Treasurer; and the Rev. G. Harris, Secretary of the Society.

On the evening of the 7th ult., a Public Meeting was held in the Independent chapel, Ringwood. The Rev. G. Harris presided, and the business commenced in the same way, and the same ministers addressed the meeting as on the former evening. On both occasions, the audiences manifested the deepest interest in the impressive and touching statements of Mr. Williams, whose accounts of the progress of Missions, especially in the South Sea Islands, strikingly marked the beneficial results of Christian instruction among thousands of the heathen; and commended the Society, whose instrumentality has been so greatly honoured, to the affections, prayers, and support of those present. The attendance was large at both places.

A PRAYER FOR MADAGASCAR.

"GOD IS LOVE."

ALMIGHTY Father! from thy glorious throne,
Look down in mercy on the smitten land!
Water the precious seed that hath been
sown;
Warm it to life; and strengthen by thine
hand
The little trembling Madegassè band,
Who cling around the Cross—their only
stay!
O, with the blood upon them, may they stand
Firm as thy promise: while salvation's ray
Keeps gladly bright'ning o'er them to the
perfect day!

O Lord of Hosts! all hearts and wills are
thine—
Put forth, we pray thee, thy resistless
might!
Make bare thine arm, that grace and truth
may shine
O'er Madagascar's soul-destroying night!
Let those, who rule her, see and love the
light
Which through the face of Jesus long hath
beamed:
Wean them from idols, and direct their sight
To Him, whose saving blood on Calvary
streamed,
And work in them the hope that maketh
not ashamed!

£. s. d.		£. s. d.		£. s. d.	
Earl Shilton	5 0 0	Rendham	7 1 6	Honley	30 0 0
Uheddingworth	4 6 0	Southwold	13 19 10	Huddersfield, Rams-	
Ullesthorpe	7 10 2	Stowmarket	169 14 7	den-street	54 5 10
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<i>Lincolnshire.</i>		Wattlesfield	10 0 0	Keighley	10 14 5
Barton	3 0 0	Wickham Market ...	3 7 11	Kippin	42 0 0
Kirton	6 17 6	Wickham Brook	12 18 0	Leeds, on account ..	20 0 0
<i>Middlesex.</i>		Woodbridge Quay ..	25 2 7	Marsden	4 6 0
Barnet	8 17 8	Chapel	6 16 0	Morley, Old Chapel ..	10 10 6
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Byfield	2 0 0	Dudley:—		Silcoates School ..	6 10 0
<i>Nottinghamshire.</i>		For Native Teacher	10 0 0	Alverthorp	2 10 0
Worksop	15 0 0	Worcester:—		West Melton	20 0 0
<i>Oxfordshire.</i>		For Widows' and Or-		Wildsen	24 3 0
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<i>Somersetshire.</i>		Bradford:—		Auxiliary on account	115 0 0
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<i>Suffolk Society in aid of</i>		Miss E. Bower		Miss Trowsdale ..	2 12 0
<i>Missions.</i>		Less dnty	360 0 0	WALES.	
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Bungay	15 17 6	Bradford:—		iliary Society	13 7 10
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Annual Meeting	26 7 6	Anniversary of Aux-		Aberdeen:—	
Northgate-st.	13 8 7	iliary Society	600 10 8	Per Mr. Elmslie, for	
Boxford	5 2 6	Brighouse	9 0 0	West India Schools	3 3 0
Bergholt	8 16 5	Bingley	10 10 0	Fraserburgh:—	
Debenham	19 19 0	Churwell	15 6 6	For Native Teacher	10 10 0
Framlingham	12 18 6	Cleckheaton	52 2 3	Berwickshire Bible So-	
Hadleigh	55 18 1	Dewsbury	36 2 6	ciety	10 0 0
Halesworth	8 3 6	Dogley Lane	15 0 0	Perthshire Missionary	
Ipswich, Tacket-st.	100 3 9	Gomersal	30 7 9	Society	20 0 0
<i>Nicholas</i>		Heckmondwike Up-		Perth:—	
Chapel	14 6 0	per Chapel	11 13 9	Per Mr. H. Lawson	2 2 3
Lowestoft	2 12 7	Lower		SWEDISH MISSIONARY	
Lavenham	4 14 1	Chapel	10 10 0	SOCIETY	100 0 0
Needham Market ..	17 5 0	Holmfirth	22 10 0		

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following; viz. To a friend at Highgate, for a parcel of useful articles for India; to Miss Morgan, Union-street, for a parcel of bags and pincushions for Demerara; to Mr. Legge, Huntley, for a packet of gold ends; to Mr. J. L. Vardy, Warminster, for 700 Sunday-school spelling-books; to anonymous, for a trifle for the first Missionary going abroad; to the Committee of the Hoxton Auxiliary, for a box of fancy articles for Mrs. Kettle, Demerara; to Miss Arundel, for a parcel of useful articles for Demerara; to the Ladies at Arundel, Sussex, for box of useful articles for Calcutta; to Mrs. Palmer, Hare-street, for a box of useful articles; to the Ladies' Working Missionary Association, Mount Zion Chapel, Tunbridge Wells, for a box of useful articles for Calcutta, value 26l.; to Mr. Webb, Holborn, for twelve pieces of green calico and seven pieces of muslin; to Mrs. Stouard, per Rev. H. March, Colchester, for a parcel of baby linen and books, for Mrs. Dyer, Pinang; to Mr. Dartnall, for 50 copies of a Tabular View of the Book of Revelation; to friends at Glasgow, for a box of useful articles for the Navigators Mission; to the friends at Newport

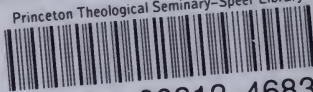
Pagnel, Bucks, for two boxes of useful articles for Mrs. Porter, Vizagapatam, value 34l.; to S. B., Mile End, for a large parcel of books; to the Chester Ladies' Association, for a box of ornamental and useful articles for the Travancore Female Schools, value 10l. 17s.; to friends at Hull, for a parcel of needlebooks and pincushions; to Mrs. Clement and Miss Sargeant, Laytonstone, for a box of fancy articles and magazines for Mr. Drew, Madras; to Mrs. Lloyd, Greenwich; to Mr. Surridge, Romford; to Mr. Tozer, Newington-causeway; to Mrs. Sparks, Ensworth; to Mr. Stokes, Bankside; to Mrs. R. Hackney; to Mr. Lewis, Spital-square; to Mrs. R.; to Mrs. Jones; to Rev. T. Lewis, Islington; to anonymous; to Mr. Floyd; to Mr. Courthope; to Mr. Smithyman; to Mr. Dixon; to Mr. Player; to Miss Reid, Peckham; to Mr. McLaurin, Edinburgh; to Mr. Lemare; to Rev. A. Fletcher; to Mr. Turnbull; to Mr. Hootson and Mrs. Garlutt, Halifax; to G. Yule, Esq. Edinburgh; to Mrs. Harris; to Mrs. Grant; to a friend; to S.; and to Mr. James Page, for volumes and numbers of the Evangelical and other Magazines, Reports, Pamphlets, Newspapers, &c. &c. &c.

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